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women at Nongstoin wearing quivers of leaves. It was explained to me that these were worn to keep off the leeches. The Khasi women might almost be said to be ceremonially clothed—they wear the cloak in such a way as to hide entirely the graceful contours of the figure. The women are infinitely more decently clothed than Bengali coolie women, for instance; but their dress cannot be described as becoming or graceful, although they show taste as regards the blending of colours in their different garments.

The dress of the Synténg women is a little different. With them the *jain khepsoong* takes the place of the Khasi *jainsem*, and is worn by them in the following manner:—One of the two ends is passed under one armpit and its two corners are knotted on the opposite shoulder. The other end is then wound round the body and fastened at the waist, from which it hangs half way down the calf. Over this they wear a sort of apron, generally of mauve silk. They have the cloak and the head-wrapper just the same as the Khasi women. The Synténg striped cloth may be observed in the picture of the Synténg girl in the plate. Khasi women on festive occasions, such as the annual Nongkrem puja, do not cover the head. The hair is then decked with jewellery or with flowers; but on all ordinary occasions Khasi women cover the head. War women, however, often have their heads uncovered.

Modern Dress.—The up-to-date Khasi male wears knickerbockers made by a tailor, stockings, and boots; also a tailor-made coat and waistcoat, a collar without a tie, and a cloth peaked cap. The *young lady of fashion* dons a chemise, also often a short coat of cloth or velvet, stockings, and smart shoes. Of course she wears the *jainsem* and cloak, but occasionally she may be seen without the latter when the weather is warm. It should be mentioned that the Khasi males are seldom seen without a haversack in which betel-nut, lime, and other odds and ends are kept; and the female has her purse, which, however, is not visible, being concealed within the folds of her lower garment. The haversack of the men is of cloth in the high plateau and in the Khasi country, but it is of knitted fibre in the War country. The Syntengs have a cloth bag, which they call *ka wasa*.

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blackened with the smoke of years, upon which are spread the faggots of resinous fir-wood used for kindling the fire. Above this again is a wooden framework fixed on to the beams of the house, upon which all sorts of odds and ends are kept. Around the fire are to be seen small wooden stools, upon which the members of the household sit. Up-to-date Khasis have cane chairs, but the women of the family, true to the conservative instincts of the sex, prefer the humble stool to sit upon. Well-to-do Khasis nowadays have, in addition to the ordinary cooking vessels made of iron and earthenware, a number of brass utensils. The writer has seen in a Khasi house in Mawkhar brass drinking vessels of the pattern used in Orissa, of the description used in Manipur, and of the kind which is in vogue in Sylhet. The ordinary cultivator, however, uses a waterpot made from a gourd hollowed out for keeping water and liquor in, and drinks from a bamboo cylinder. Plates, or more properly speaking dishes, are of several kinds in the houses of the rich, the two larger ones being styled *ka phiang kyrkhei* (female) and *ka phiang shyrwang* (male). Needless to say, the first mentioned is a larger utensil than the latter. The ordinary waterpots, *u khiew phiang kyrkhei* and *u khiew phiang shyrwang*, are made of brass, the former being a size larger and having a wider mouth than the latter. The pot for cooking vegetables is made of iron. Another utensil is made of earthenware; this is the ordinary cooking pot used in the houses of the poor. Brass spoons of different sizes are used for stirring the contents of the different cooking utensils, also a wooden spoon.

In the sleeping-rooms of the well-to-do there are wooden beds with mattresses and sheets and pillows, clothes being hung upon clothes-racks, which in one house visited were of the same pattern as the English "towel horse." The ordinary cultivator and his wife sleep on mats made of plaited bamboo, which are spread on the bare boards of the house. There are various kinds of mats to be met with in the Khasi houses made of plaited cane, of a kind of reed, and of plaited bamboo. The best kind of mat is prepared from cane. In all Khasi houses are to be seen *ki long*, or rain shields, of different sizes and sometimes of somewhat different shapes. The large

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shield of Cherrapunji is used as a protection from rain. 293
Those of Maharam and Mawiang are each of a peculiar pattern. 352
Smaller shields are used as protections from the sun or merely for show, and there are specially small sizes for children. Then there are the different kinds of basket (*ki kñak*) which are carried on the back, slung across the forehead 415 482
by a cane head-strap. These, again, are of different sizes. They are, however, always of the same conical shape, being round and broad-mouthed at the top and gradually tapering to a point at the bottom. A bamboo cover is used to protect the contents of the basket from rain. There is a special kind of basket made of cane or bamboo with a cover, which is used for carrying articles on a journey. These baskets, again, are of different sizes, the largest and best that the writer has seen being manufactured at Rambrai, in the south-western portion of the hills. 412
Paddy is husked in a wooden mortar by means of a heavy 415
wooden pestle. These are to be seen all over the hills. The 256
work of husking paddy is performed by the women. A bamboo sieve is sometimes used for sifting the husked rice, a winnowing fan being applied to separate the husk. The cleaned rice is exposed to the sun in a bamboo tray. Paddy is stored in a separate store-house in large circular bamboo receptacles. These hold sometimes as much as 30 maunds* of grain. Large baskets are also used for keeping paddy in. In 415
every Khasi house is to be found the net bag which is made 825
out of pineapple fibre, or of a stout, the Assamese *nika* 436
(*Dendrocnide sinuata*). These bags are of two sizes, the larger one for keeping cowries in, the cowrie in former days having been used instead of current coin in these hills, the smaller for the ever necessary betel-nut. *Pán* leaves are kept in a bamboo tube, and tobacco leaves in a smaller one. Lime, for eating with betel-nut, is kept in a metal box, sometimes of silver, which is made in two separate parts held together by a chain. The box is called *ka shanam*, and 415
is used all over the hills. This box is also used for 981
divination purposes, one end of it being held in the hand, and the other, by means of the chain, being allowed to swing

* One maund is 82 lbs. 109

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must also be sought out and hired at the markets. 443

3. The Customs of the Market

a) The Preparation for Market. The sellers of both sexes normally carry their wares to the market themselves. They form smaller or larger groups and travel together. The wares are carried on their backs. The burden is packed according to its bulk or content. Larger objects, such as bamboo poles, beams, sugar cane, grass, and mats are carried without any covering by means of a forehead band plaited of reed grass (u star). Smaller items, such as salt or potatoes, are packed in sacks; others such as betel nuts, pepper leaves, fruit, vegetables, etc. are carried in baskets made of bamboo. The baskets are either pointed baskets which are round at the top or square baskets, which narrow to a point at the bottom but still are four feet long in size. The latter baskets are usually made with a cover, which, like the basket itself, is plaited and almost waterproof, so that flour or salt can be transported in them even during the rainy season. A round or oval object shaped like a shield, which in case of need is used as an umbrella (ka trap) and which is plaited out of bamboo, is inserted between the back and the burden (jingkit). On the one hand this object has the purpose of ameliorating the pressure of the burden and on the other hand it is pulled out in rainy weather to serve as an umbrella when it is held up against the rain by hand. [344] 443 482 438 285 443 [345]

With regard to the weight which the Khasi carry to market, the men carry about 100 and more pounds while the women seldom 482

301 silver and several in various sizes made of real corals. Their ear lobes are decorated with heavy earrings; shoes and stockings are not worn. Around their arms and wrists are massive silver rings or hoops, the latter being quite wide and in the same shape as cuffs. Fig. 10 shows the ornaments in detail. The very grand women dancers usually have a servant carrying an opened umbrella behind them.

535 The Khasi dance does not have the exciting and lively motions that are characteristic of our dances. Each woman dancer with her arms hanging down at her sides and her eyes cast modestly to the ground could be considered a model of modesty. Each completes her motions alone and completely independent of the others. She continuously makes a circle around the musicians, moving sideways, forwards, or backwards. At the same time the feet are kept close together and are moved seemingly so little that the motion is scarcely visible. When a woman dancer is tired she withdraws in order to rest a bit, and then enters again into the rows of the other dancers.

Figs. 8 and 9 illustrate the above description of the Khasi woman dancers. Fig. 8 shows the girls in the dance in front of the *ling lad*, of which only the front part may be seen above in the picture on the right.

535 292 At a proper distance from the girls the men dance in a wider circle around the place. They also have special clothing. Over the usual white cloth that covers the lower part of the body they wear a shirt, and over it a silk coat embroidered with many colors without sleeves which ends in a long fringe. Cf. Fig. 9 for this. A tail or 304 tuft of animal hair hangs down over the back. Costly coral chains decorate the breast. A bunch of artificial flowers (*thala*) about 18 inches long or of black and white rooster feathers is placed in the silk turban, while the right hand holds a bunch of goat hair. The modern shoes and stockings which are now worn by many go very badly with the otherwise pretty costume.

535 The motions of the men are more lively than those of the dancing girls, but still quite reserved. In a dawdling manner they hop from one leg to another in a childish way, without lifting their legs very much. In this way they move forward, describing a circle; at the same time they wave the bunch of hair around in the air. From time to time they stop and as a group make a bow towards the middle of the circle with a loud rejoicing shout of pleasure, while they swing the bunch of hair downwards at the same time (cf. Fig. 8).

[See category IX, pp. IX-17 --- Analysis]